THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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THE LATTER-DAY WORK.

BY ELDER J. JACKSON.

Well might the Prophet Isaiah, when speaking of the Latter-day Kingdom, call it a marvellous work and a wonder! To the Saint whose mind is enlightened by the Spirit of truth, and who in a measure comprehends the magnitude, grandeur, and sublimity to which this kingdom will arrive, the designation seems very appropriate. Whenever God's kingdom has been on the earth, it has produced wonderful effects. But when we take into consideration the work to be accomplished in these last times, and that too in a very short period, the miracles, powers, and majesty of former dispensations will, when compared with the mighty work of the last days, sink into comparative insignificance.

In former dispensations the officers and subjects of God's kingdom have eventually apostatized, been destroyed by their enemies, or, Enoch-like, have been too perfect to remain longer amongst the fallen sons and daughters of men, and have been admitted into more perfect and congenial spheres. But such will not be the case in the last days; for although the kingdom of heaven has suffered violence and been impeded in its progress by the power of the Evil One, who has worked in the hearts of the children of disobedience, and although Satan has had almost universal sway over the nations for nearly six thousand years, the kingdom of God will yet prevail, might submit to right, truth triumph over error, wickedness be swept from the earth, Satan be bound, and the earth be purified and filled with righteous beings. But much has to be done before this can be accomplished, and nothing short of the wisdom and power of the great Jehovah can bring it about.

We have an abundance of prophetic evidence in support of the foregoing assertions, and there are no true believers in holy writ but what will admit that such a state of things will yet be brought about, though they may differ as to the way and manner in which it is to be done, or as to the means which will be used for its accomplishment, and the time when that eventful epoch in the world's history will arrive. But such differences of opinion upon these important topics do not exist among the Saints of God who are in possession of that Spirit by which the Scriptures were written. They are no longer left in the labyrinth of doubt. They begin to understand many parts of the great drama to be enacted in these last days about as clearly as those will who in future shall have it from the pen of the historian. It is obvious to them that human wisdom, however great the combination, (for the world's history for six thousand years has proved its imbecility,) is inadequate to the work

designed—namely, the enlightenment of the world in the laws of God, which would raise mankind from their present degraded state, bring about universal peace, unite all the nations of the earth into one great family, fill the earth with the knowledge of the Lord, restore the animal creations to their former state of docility, remove the curse from the earth, and place man in that noble and dignified position which he held before the transgression of our first parents. It is very evident to us that the skill and ingenuity of men, however good their intentions, unaided by the inspirations of God's Spirit, can never bring about this much-to-be-desired state of things.

Man, who is made in the image of his Maker, and who is the noblest part of God's creation, enjoyed, before he sinned, constant felicity, and was often visited by his Maker. Angels were his companions. He swayed an undisputed sceptre over the whole creation, and the earth was made a paradise for his sake. But, through neglecting the laws of the Great Jehovah, following the desires of their own hearts, and assuming positions which only belong to God, the nations in a great measure have been for many ages the subjects of woe and misery, and forsaken of God, through their disobedience to the mandates of heaven and their violation of the sacred laws of nature. Man has fallen far below that standard of morality which he once aspired to, has incurred the displeasure of the Almighty, and by his degraded actions has so far displeased the Creator and Controller of the universe, that for centuries He has not spoken to or visited the human family.

Seeing, then, that disobedience has been the cause of the many evils and misery to which the human family have been subject, and from which the present generation are far from being free, it appears evident that obedience would remove the cause, and thus the effects would soon disappear. We may safely conclude, therefore, that nothing short of the direct interference on the part of the Creator can redeem the works of his creation. The everlasting Gospel or plan of salvation must be made known and observed. The ancient Prophets have foretold in the plainest terms the restoration of the Gospel in the latter days, and have shown it to be the only means by which the millennial reign of peace would be brought about. While on the lonely Isle of Patmos, the much-favoured disciple John, wrapt in heavenly vision, beheld the angel who should first bear the glad tidings of great joy in the latter days. Hear his own testimony:—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Daniel also speaks very definitely on the matter when he says, in reference to the latter days, that the God of heaven would set up his kingdom upon the earth,—that though at its commencement it might to human eyes appear very feeble, it should grow out of obscurity into a great and formidable kingdom,—that its power and strength should be so stupendous that all other kingdoms, however great, should give way before it,—that this kingdom should cause all others to succumb to its superior power, and that it should at last even fill the whole earth. The subjects of this conquering empire will be those who obey the Gospel—those who obey the message borne by the Elias, or harbinger of the last days; or, in other words, they are the Saints of God. Hence the saying of Daniel, that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High," who shall possess it for ever and ever, and it shall never be given to another people. This one prediction proves the statement made at the commencement of this article,—namely, that the last would surpass in power and dominion all former dispensations. In previous dispensations, the wicked powers of the earth persecuted, foully treated, and put to death the servants of God, and finally banished his kingdom from the earth; but in the last or final dispensation, the heaven-born kingdom shall predominate and subdue all opposing powers. When the Saviour sojourned upon the earth, he was hated, persecuted, ridiculed, despised, and finally suffered an ignominious death. At his second coming he will be accompanied by thousands of the heavenly host. He will come in the character of a Saviour, a conqueror, and a God. He will take vengeance on the ungodly and those who dishonour his laws. On the other hand, he will reward the righteous, plead the

cause of the poor, cast down the scorner, the proud, and the haughty, give the earth to the meek and pure in heart, dwell with them for a thousand years, and prepare them for still more exalted spheres.

The everlasting Gospel has been restored; a people are preparing for the reception of the Saviour; a house is being built to his name in the tops of the mountains, according to the prediction of the son of Amos; and the various powers pertaining to the holy Priesthood which have been held by the ancient worthies in their respective dispensations are now conferred upon the Prophet Brigham Young and his fellow-servants in the latter-day ministry. Hence we see the great wisdom, power, and influence of those men. They are equal to any emergency, however perilous; for God is with them and his Priesthood is upon them.

The Prophet Joseph lived to accomplish the noble work assigned him, and is now numbered amongst those who have died martyrs for the truth. Brigham, his worthy successor, who is inspired by the Spirit of God in all his movements, has become a mighty man of God and is wisely rearing the superstructure of that kingdom of which Joseph laid the foundation, and which is destined to fill the earth and bring to pass the restitution of all things which God has spoken of by the mouths of all his holy Prophets since the world began.

ORIGINAL SIN.

The doctrine of "original sin" is as widely taught and as firmly believed in as any other propounded by the multifarious sects of the day. It has come down for centuries with the hoary fabric of error which generation after generation has so assiduously erected. It is the Roman Catholic's groundwork for infant sprinkling, and therefore the parent of that most senseless article of belief. It is the reason assigned by the whole homogeneous mass of sectarianism for what is termed "man's innate depravity;" and, in fact, upon it rests the whole superstructure of unreasonable fallacies received by professors of Christianity, and climaxed with the "only believe, and you shall be saved" doctrine. It presupposes that man is born with sin engendered in him, lives a sinner, and dies a sinner,—no moment of his life passing without sinning either in thought, word, or deed. This seems such an outrage on common sense, revelation, and all the promises of the Gospel, that various sects have tried to modify it and make it more palatable, some going so far as to avow that a man might live free from sin, if only during the act of prayer!

But to cite all the foolish, whimsical, and monstrous views upon the subject would occupy too much space, which can be used to better advantage. Let us examine the subject by the twin lights of revelation and reason, and deduce the truths disclosed thereby.

Original, of course, means primary, or first; therefore original sin must mean the first sin; and since sin exists so widespread and desolating, there necessarily must have been a first sin. On this all parties are unanimously agreed. It is in the effects of that sin where the disagreement of opinion lies. The popular theory is, that as Adam, the first man and father of all the human race, sinned, so not only were all mankind to suffer the effects of that sin physically by death passing upon all, but it was propagated with the propagation of the human family and operates prejudicially upon all the descendants of Adam, who are thereby held morally responsible for it.

There are some texts quoted in favour of this view, such as, "By one man sin entered into the world, and death by sin." "As in Adam all die, so in Christ shall all be made alive." But these have evidently reference to nothing but the physical effects of that sin—death, and the redemption from that penalty—the resurrection. Some other portions of sacred writ are quoted in like manner, which are perfectly foreign to the subject, but are eagerly clutched at by uninspired men in support of a favourite theory, when they find themselves unable to account for man's present condition.

That a sin can only exist with the transgressor is a truism which needs no argument to prove; but that the effects of that sin may exist and operate for many generations, all our experience and knowledge of humanity fully bear out. The first sin, therefore, could only exist with the first transgressor; but its baneful effects might be borne down the stream of time and affect unnumbered generations.

Reason here enquires if all mankind are to be held accountable for that sin morally, or is the justice of God satisfied with the ruin it physically produces by causing death and all its attendant train of horrors to stalk in frightful and unchecked majesty through the earth? Revelation aids us in solving this problem, as it emphatically informs us that as death passes upon all through the act of one, without any concurrence on their part, so does the resurrection from the dead come to all through the propitiation of one, without any effort on their part. That the sins of parents operate upon the physical condition of their offspring is patent to every observer, for nature will not have her laws transgressed with impunity; and if, by opposition to the workings of nature, we inherit debility and disease, our offspring must partake of the baneful results.

If, by extravagance and prodigality, a wealthy individual courses through his means, and if, by inattention to economy, or other causes, he is reduced to poverty, his children necessarily partake of the bitter fruits of his extravagance or carelessness and endure the biting pangs of want. But to suppose that they are morally accountable for acts over which they had no control is flinging an insult at the justice of both nature and nature's God. When the great I AM thundered from Mount Sinai those eternal principles of equity known as the ten commandments, and said, "I will visit the sins of the fathers upon the children to the third and fourth generation," it had evident reference to their temporal condition, as all his future dealings with that people amply prove. Preserved as a distinct and peculiar people, they are abiding witnesses of the promises made to the fathers, while the repeated punishments inflicted upon them, including both innocent and guilty in their effects, were but the necessary workings of an eternal law of justice, which claims to be honoured, and which when transgressed, will in its grand operations punish not only the really guilty, but through them the innocent, who are so closely associated with them as to have their interests identified with theirs.

Thus the drunkard and gambler not only suffer themselves for their wrong-doings, but their innocent partners and offspring taste the bitter fruits of their evil sowing. So all mankind must meet the common lot and fall before the great Destroyer, while it is for their own transgressions alone that they are held accountable by the Divine Judge, who has gratuitously placed them, by the resurrection, in possession of all that was lost to them through the first departure from the celestial law.

Bards, Prophets, inspired men of all ages, and even the Son of God himself loved to dwell upon the innocence of childhood's hours and the spotless purity of the infant mind. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Except ye become as a little child, ye shall in nowise enter into the kingdom of heaven." Are these expressions engendered by a knowledge of infant helplessness coming into the world laden with the weight of original sin? Are they not rather the emanations from a source that never errs, of a conciousness of infant purity?

The spirit of man will return to the God who gave it—return to render up an account of its mission in this lower sphere and of the causes that have dimmed the spotless hue which it carried from the spirit world, but not to account for a sin it had never committed, nor for another's actions over which it had no control. Revelation and reason combine in saying that man must account for the deeds done in the body, and justice joins them in proclaiming that for "original sin" a propitiatory offering has been prepared, which will burst the bonds of death and restore to man his full organization. For his own transgressions a ransom has been paid; and if he will accept the terms and fulfil the conditions of the Gospel thus mercifully offered to him, his salvation and exaltation in the kingdom of God are sure, and an eternity of bliss awaits him.

S.

HISTORY OF JOSEPH SMITH.

(*Continued from page 160.*)

[May, 1843.]

Wednesday, 24th. Elder Addison Pratt presented the tooth of a whale, coral, bones of an Alabatross' wing and skin of a foot, jaw-bone of a porpoise, and tooth of a South Sea seal, as the beginning for a Museum in Nauvoo.

I bought eleven quarter-sections of land from Judge Adams, and then rode on the hill.

I find in the *Boston Bee* of this date a letter; and as it is so remarkable that any editor will publish anything in the columns of his paper concerning me or the Saints but slander, I take pleasure in transcribing the following:—

"Sir, in bygone years, and long before I heard of the Prophet Joseph Smith, and indeed before he had existence, I had formed some very curious ideas about the *ancient* Prophets. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished at *sight*. As a matter of course, I thought they must have had gray hairs for a covering to make them appear very dignified, and beard as long as a Jew's; for if they shaved, it would show that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear, or wolf skin, wandering about on the mountains like the beasts he had robbed of their garments, lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forests,—a being too holy, too sanctified, too exalted, by his high calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from heaven—some revelation or commandment to promulgate to his fellows; and then he would just come forth and cry out, like the beasts in the wilderness, with so much sacred sanctity, that *everybody* would *know* he was a *Prophet*, and if by nothing else, when they saw his nails like bird's claws, and his hairs like eagle's feathers, and his face and hands as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the Scripture, meant anything more than a good conscience; and I had never supposed but that a man could worship God just as acceptably all covered with dirt, and filth, and slime, as though he had bathed in Siloam every hour, until I heard the Mormon Prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in heaven, and that Jesus was going to make the place of his feet glorious; and if the Mormons did not keep their feet out of the ashes, they could not stand with him on Mount Zion.

I had no thought before but that dirty people could get to heaven as well as clean ones; and that if the priests offered sacrifice with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in Scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine; for I never belonged to any of them, but have rather been called an infidel. As to that, I have not altered much. I like consistency, find it where I may.

With all these curious notions, I fell into the Mormon settlement, and saw the Prophet; but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage. But I will give it as I find it, hit or miss the faith or feelings of any one.

I have had an interview since my last, and found anything but the truth in the current reports. 'The Prophet Joseph' (as he is called among his people,) said, in a conversation with a gentleman present, that he no more professed to be a Prophet than every man must who professes to be a preacher of righteousness or a minister of the New Testament.

To be a minister of Jesus, a man must testify of Jesus; and to testify of Jesus, a man must have the Spirit of prophecy; for, according to John, the testimony of Jesus is the Spirit of prophecy.

If a man professes to be a minister of Jesus and has not the Spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for his office; and the difference between himself and the clergy of this generation is, he claims to be in possession of that Spirit of prophecy which qualifies him to testify of Jesus and the Gospel of salvation; while

the clergy deny that Spirit, even the Spirit of prophecy, which alone could constitute them true witnesses or testators of the Lord Jesus, and yet claim to be true ministers of salvation.

In this, said he, I am honest and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of him, and that is the Spirit of prophecy; and every man who possesses that Spirit is a Prophet.

I, said he, claim no more than what every servant of Christ must possess to qualify him for his office, while the clergy of the 19th century deny that which alone could constitute them what they profess to be. He said he did not profess to be a very good man, but acknowledged himself a sinner like other men, or, as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the Gospel.

I could not help noticing that he dressed, talked, and acted like other men, and in every respect the perfect counterpart of what I had conjured up in my imagination for a Prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship; but the Apostles and Elders preach in private houses on the Sabbath and at other times, though I seldom attend these latter meetings. But when the weather will admit, they meet in the Grove, or on the rough floor of the basement of the Temple, and then the Prophet frequently preaches. On one of these occasions I heard him preach concerning the Prodigal Son.

After naming his text, the Prophet remarked that some one had asked him the meaning of the expression of Jesus—'Among those born of women, there has not arisen a greater than John;' and said he had promised to answer it in public, and he would do it then. It could not have been on account of the miracles John performed, for he did no miracles; but it was—First, because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission before or since? No man. Second, he was trusted and it was required at his hand to baptise the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Holy Ghost* descend upon him in the sign of a dove? *No man.* Third, John at that time was the only legal administrator holding the keys of power there was on earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, the son of Zachariah, by the holy anointing and decree of heaven, held the keys of power at that time."

Elder H. Tate writes that in Cuba, Illinois, the people were anxious to hear him, when the Rev. John Rigdon, a Campbellite preacher, refused to let him preach in the chapel, because Elder Tate was "sent by the authority of Jesus Christ," saying, "That recommend will not do, for the world has condemned it already;" but at Pekin baptised six in twelve days, and many more were favourable.

Received a long letter from Thomas Rancliff, complaining of William and Wilson Law and Dr. Foster swindling him, which is another example that people will not obey counsel, although it was so pointedly made known to the people on the 13th of April last.

Thursday, 25th. Sent William Clayton to Carthage to redeem the city lots on the Galland tract, which had been sold for taxes.

Dr. Imbert, Messrs. Chastan and Manlan, missionaries, with seventy Christians, were beheaded, and 180 strangled in Corea, Eastern Asia.

The town of Tallahassee, Florida, destroyed by fire.

Friday, 26th. At five, p.m., I met in council in the upper room, with my brother Hyrum, B. Young, H. C. Kimball, W. Richards, Judge James Adams, Bishop N. K. Whitney, and William Law, and gave them their endowments and also instructions in the Priesthood, on the new and everlasting covenant, &c.

Wrote a letter of instructions to Reuben Hedlock.

Saturday, 27th. In the morning received visitors.

At two, p.m., I met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney, and others, in council, to investigate the conduct of Benjamin Winchester, charges having been preferred against him by letter from Sybella Armstrong and others, in Philadelphia, sisters Jarman and Adams. G. J. Adams and others gave their testimony, when they disfellowshipped Winchester and took his license until he made satisfaction to the aggrieved parties.

EXTRACT FROM W. WOODRUFF'S JOURNAL.

"A rainy day.

In the afternoon I met in council with the Twelve and First Presidency, when the

case of Benjamin Winchester was brought up on trial for improper conduct, slandering the Saints in Philadelphia, for rejecting the counsel of Hyrum, Joseph, and the Twelve, and tearing to pieces the Saints, instead of building them up.

Hyrum pleaded for mercy, Joseph for justice, and the Twelve decided according to testimony; and in all we had an interesting time. Elder Winchester was refractory and out of order. Joseph wished the Twelve or President of the Quorum to call the house to order.

Several letters were read touching the subject; after which, Elder Winchester made a lengthy speech, trying to justify himself. Was followed by President Hyrum Smith, who pleaded in behalf of Winchester on the side of mercy.

Elder George J. Adams gave his testimony against Winchester; then Elder Winchester followed Adams, and both spoke several times. Then President Joseph Smith arose and rebuked Elder Winchester in the sharpest manner; said he had a lying spirit and had lied about him, and told him of many of his errors.

After hearing the testimony, Elder B. Young, President of the Quorum of the Twelve, said he had made up his mind, and his decision was that Elder Winchester should give up his license and cease preaching until he should reform.

President H. Smith said he should not like to have such a decision given without another trial and giving Elder Winchester a chance to get more testimony if he could.

President Young said he should then prefer to have the case turned over to the High Council.

President Joseph Smith said it was not the business of the High Council. They could not try him. It belonged to the Twelve, and them alone; for it was concerning matters abroad, and not in Nauvoo. The High Council was to try cases that belong to this State, and the Twelve to regulate the Churches and Elders abroad in all the world; and Elder Winchester's case comes under the jurisdiction of the Twelve, and them alone.

President H. Smith urged that the case should be put off until to-morrow. President J. Smith said that the case might be put off until to-morrow at ten o'clock, if it would do anybody any good.

President B. Young arose and spoke in the majesty of his calling; and, among other remarks, said that his mind was made up, and the remarks of brother Hyrum or of brother Joseph had not altered it. As for himself, he would not sit upon the case another day. He considered the course brother Winchester had taken an insult upon his office and calling as an Apostle of Jesus Christ, and he would not bear it. As for the rest of the Twelve, they might do as they pleased. As for himself, he would not submit to it. Benjamin Winchester has despised and rejected the counsel of the Presidency and the Twelve—has said they had no jurisdiction over him in Philadelphia, and to say where he should go, &c. But he and others will find there *is* power in the Twelve, We know through whom we have received our power and who are our benefactors, and we are thankful for it. Benjamin Winchester has never for the first time received our counsel, but has gone contrary to it. No one is safe in his hands. He calls Hyrum an old granny, and slanders everybody. He says there is a contradiction between Hyrum and the Twelve. There is no contradiction between Hyrum and the Twelve—is there, brother Hyrum? [Hyrum answered, "No."]

After B. Young closed, President J. Smith said he would give us a little counsel, if we saw fit to accept it. He thought it proper for us to silence Elder Winchester, take his license, and have him bring his family to Nauvoo; and if he would not do that, let him go out of the Church.

It was then moved and seconded that Elder Winchester be silenced, and give up his license, and come with his family to Nauvoo; which was carried unanimously.

Brother Joseph then addressed the Twelve, and said that in all our counsels, especially while on trial of any one, we should see and observe all things appertaining to the subject, and discern the spirit by which either party was governed. We should be in a situation to understand every spirit and judge righteous judgment, and not be asleep. We should keep order, and not let the Council be imposed upon by unruly conduct. The Saints need not think, because I am familiar with them and am playful and cheerful, that I am ignorant of what is going on. Iniquity cannot be retained in the Church of any kind, and it will not fare well where I am; for I am determined, while I do lead the Church, to lead them right.

Brother Joseph further remarked, concerning Elder Adams, that he had given satisfaction to him concerning the thing whereof he was accused. He had confessed all wherein he had done wrong, and had asked for mercy, and he had taken the right course to save himself; that he would now begin anew in the Church.

After much instruction was given from Joseph, the Council adjourned."

I then instructed the Twelve to investigate the condition of the whole Philadelphia Church while in Council.

Voted that the following persons be assisted to emigrate from England—viz., Mrs. Elizabeth Pixton, Mrs. Sarah Taylor, Jeremiah Taylor, Mrs. Mary Greenhalgh, Mrs. Elizabeth Clayton and two children, Hugh Patrick and family, Mrs. Ann Farrar and three children, Maria Barrows and children, Alice Bailey and two children, William Player's family, Prudence Parr and six children, Rebecca Partington.

A tremendous rain-storm all day, commencing with thunder in the morning.

Four hundred and fifty thousand persons met at Menagh, Ireland, to petition for a repeal of the Parliamentary Union.

Sunday, 28th. Cold rainy day.

At five, p.m., I met with brother Hyrum, B. Young, H. C. Kimball, W. Richards, N. K. Whitney, and James Adams, in the upper room, to attend to ordinances and counselling. Prayed that James Adams might be delivered from his enemies, and that O. P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House.

Of the first Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer, and myself, there have been but two but what have lifted their heel against me—namely, Brigham Young and Heber C. Kimball.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 12, 1859.

SMALL BEGINNINGS.—It is reasonable to expect that all will feel a strong desire to engage in any undertaking which they believe to be tending to their personal good; and few would hesitate for a moment in making up their minds to enter heartily into the matter or procrastinate their beginning for a day, providing they could "do the thing handsomely;" but the majority are very reluctant and careless about beginning with anything small. The wise man will understand that no action or effort with a good object in view deserves to be considered as mean, no matter how small that action or how feeble that effort may be, and that no step, however short, leading to an important end, is an unimportant step. But the majority do not thus wisely consider the matter. On one hand, it seems to them somewhat mean to have a small beginning; on the other hand, they cannot see that it would amount to much good; and therefore that it is not only unworthy of them to begin with trifles, but is also not worth consideration. They would proudly begin with the pounds, and gladly have the power to continue the appropriation of large sums to accomplish a much-desired object; but to commence with the pence seems so much like no beginning at all, and to expect much to grow out of such small savings appears like the magnifying expectation of children saving their pennies to be wealthy at some coming fair or holiday. They do not understand the great importance of a beginning, nor how great a sum small accumulations will make. After all the superior wisdom and experience of manhood, the fact is that the young urchin, hoarding his penny accumulations for the coming fair, manifests more common sense and even philosophy than some grown up people do in their affairs and duties of life.

Now, we have no preference for the pence above the pounds. Indeed, our readers will readily believe that the latter are preferred. It is the *beginning* that we have such a faith in, providing it is made with the fixed purpose of continuation. The beginning of an undertaking has a large meaning to us. We know that, if followed up, the results springing therefrom are oftentimes immense both in quantity and

importance, while we have some notion of the immensity that can be lost, has been lost, and will be lost, because the beginning has not been made.

A penny at the commencement is sometimes worth a thousand pounds, and indeed much more,—not because it is a penny, but because it is a commencement and because pennies have been the basis even of millions. There have been men who during their lives have become possessed of almost fabulous wealth through laying by the first penny and then following it up; and many more would have become possessed of equal wealth, but did not, simply because they did not commence the accumulation of wealth with small beginnings. There are doubtless cases where the loss has been wholly caused by this fact, and where, had the beginning been made, there would have been the continuation and the end.

Nearly every one possessing even an ordinary degree of spirit and continuity will, having begun in earnest, continue. This is the case even in spiritual growth and the noble pursuit of knowledge; but especially is it the case in the accumulation of wealth. A beginning is always a strong inducement for continuation. But in money matters it is remarkably so; and here, though the beginning is not so important as in nobler pursuits, it is more strikingly manifested. Wherever money is concerned, the general fact is that a commencement has a peculiar charm to induce a continuation. It invites increase, and increase brings greater increase, and has such a magic power that it seems to transmute the pence into pounds. Indeed, it is often the case that those who commence with small accumulations and think it impossible for them to exceed it soon find themselves able to amass large amounts. The fact is, that when men begin to acquire and possess, their desire to increase more and more becomes stronger. Thereby they are urged to exertion, and they put forth powers and energies which bring forth great results, but which before the beginning were sleeping. Their wits are sharpened, and they learn to manage from small to great, until they are capable of managing large concerns. They become acquainted with more of their powers, and prove what men can do when they undertake a thing with fixed purposes and continue with determination. They grow vigorous by exertions and charmed with their doings, and those who once thought themselves capable of only little things will undertake nearly any amount of purposes. Though at first they might have felt a small exertion burdensome and considered it even cruel in others to urge it, they have reached that stage of activity where they could not live without a host of great exertions on their shoulders, and would even carry them from the bare love of doing it rather than not carry them at all.

We have chosen for our illustration the accumulation of wealth, not because we are Mammon-worshippers, but to bring home to our readers the importance of beginning, and to show what great results may grow out of small beginnings. Why should not the children of the kingdom be as wise as those who serve the god of this world? When they show to us how much they can do, even when acting upon sordid motives and for worldly ends, shall we not do as much when acting upon nobler motives and working for the accomplishment of the great designs of God? To bring about the glorious purposes of the gathering of Israel, shall not we be as wise and persevering as the miser, whose highest ambition is to fill his coffers with gold? Let the Saints, then, place due importance in laying the foundation of preparations for their emigration, and let the great results which have grown from the small beginnings of worldly men prove to them how vast are the purposes that may be accomplished for the good of the kingdom and the gathering of Israel by the small beginnings of the faithful.

OUR UTAH CORRESPONDENCE.—We have received correspondence from Utah up to the date of January 14, from which we gather some interesting and important items. The District Court had held a prolonged session. The general transaction of the Court was unusual, the Judge in nearly every case making innovations and departing from the ordinary course pursued by similar courts. The Legislature then in session in the Social Hall were quietly transacting necessary business and had under consideration several important bills. A general good understanding exists between Governor Cumming and the Legislature. The Governor is spoken of by our correspondent as honourable and gentlemanly and as meriting both respect and praise. A portion of the winter has been severe, which has furnished much amusement in sleighing. The health of the community is good; quiet has prevailed generally throughout the Territory; and the holidays have passed with universal satisfaction, even more so than was anticipated. Crime was not so prevalent as previously since the entrance of the army followers, though some few unsuccessful attempts had been made to steal horses to get out of the Territory; but the parties had been taken and convicted. It was anticipated that considerable business would be carried on in the spring, and the coming season is expected to be an unusually prosperous one in business of every kind, especially in agriculture, improvements, and home manufacture. But few of the army visit the city, and the citizens have but little annoyance from that quarter. "Indeed," says our correspondent, "everything seems propitious for a time of comparative peace and abundant prosperity."

OPINIONS OF THE PRESS ON LATE UTAH AFFAIRS.

We extract the following from the *New York Herald* upon Utah affairs and the efforts made by the camp followers, on the one hand, to demoralize society, and of the United States' judges, on the other, to embarrass the settlement of recent difficulties:—

"That Utah is still troubled is beyond peradventure. Otherwise, we should not have two or three thousand troops there, when they can be maintained at much less expense elsewhere. With the troops there are numerous camp followers, drunken, fierce, and disorderly, as camp followers always have been and always will be, without doubt. There are quarrels between these hangers-on and the Mormons, as a matter of course; and it is no wonder that "revolvers were freely drawn." The wonder, if any, is that they are not freely used. Let it be understood that we are not defending the Mormons nor assailing the Gentiles. We believe that there is blame on both sides. In the first place, the civil officers in Utah have not always displayed that temperance of conduct and calm firmness of judgment so absolutely necessary to the settlement of the troubles in the Territory. Judges Sinclair and Eckels are both charged with attempting to embarrass the settlement of affairs, by delaying the action of the President's amnesty, and thereby exasperating rather than conciliating the Mormons. We do not endorse these charges; but we are in duty bound to call attention to the notorious fact that frontier troubles, Indian wars, and so on, are fostered and encouraged by contractors who are interested in keeping a large body of troops at a particular depôt. The profits upon supplies furnished to the army at points remote from the seat of Government are enormous; and there is too much reason to believe that the Utah war has been not an affair of the Mormons nor of the Federal Government, but rather of the army-contractors, sutlers, and so forth. We are free to say also that, since the army has been stationed at Salt Lake City, its criminal calendar has swelled to an alarming degree; and we shall regret to see any new difficulties arise to keep the troops there. We believe in fair play for everybody—the Mormons not excepted."

It is not necessary for us to dwell upon this "drunken, fierce, and disorderly" crew let loose upon the peaceful community of Utah; nor is it necessary to show that the case seems too clear against the judges even for a defence in their behalf, nor to call attention to the significant fact that, "since the army has been stationed at Salt Lake City, its criminal calendar has swelled to an alarming degree." On the first points, the editor has said sufficient to give a clear view of the case, and his admission on the latter point speaks volumes in itself. We will, however, take up one point in his remarks, which seems too important to be passed over.

The *Herald* prefers against "the army contractors, sutlers, and so forth," the serious charge of having worked up the "Utah war" for vile purposes. This we are not disposed to question. But does not the editor remember that no one did more in the way of publishing everything from any source which came to hand of a nature calculated to forward the fiendish designs of those against whom he now complains —that no editor did more than himself in aiding the workings-up of the war by these same army-contractors, sutlers, and *so forths?*

It appears, however, that editors and people generally not only did their best to victimize the Saints, but also succeeded wonderfully in fooling and victimizing everybody; and among all the dupes none seem so conspicuous as the United States Government, and none more victimized than "Uncle Sam." Hear the *Herald's* humiliating admission:—

"There is too much reason to believe that the Utah war has been not an affair of the Mormons nor of the Federal Government, but rather of the army-contractors, sutlers, and so forth."

Here the matter does indeed become serious. We have pointed out to us a great nation as the dupe of speculators and unprincipled rascals. Moreover, that same nation appears before us as constantly receiving inspiration from this source and taking from the vilest portion of its society the cue of its most solemn and responsible movements; for that which involves the lives of thousands is indeed a solemn matter; and if war be a necessary evil, it certainly also brings an awful responsibility on those who undertake it. No greater satire could have been penned by the *Herald* against the American nation generally and its Government in particular than its attributing to such characters so great a power as that of involving the nation in war.

But there is something still more serious connected with the matter. It would certainly have been serious enough had the United States been merely duped. Had it farther resulted in an Indian war, the seriousness of the affair would have been increased. But it was more than all this. It was a fratricidal war—a strife worked up to crush a hated, long-oppressed member of the national family. We do not design to make a distinction between the responsibility of taking the life of an Indian and that of taking the life of a white man, but would make it equal in both cases. Yet, according to all civilized laws and feelings, there is something awfully unnatural in the Parent Government rising up to destroy one of its own children, and in the sight of countrymen rushing to stain their hands in kindred blood. Yet to this point was the Government worked up, and the nation only saved from an awful Cain-like act by the remarkable forbearance of the Saints, which was at last climaxed by the exodus. Surely the citizens of Utah preserved the nation from a horrid deed, and the Government from a damning responsibility!

And even still these "army-contractors, sutlers, and so forth," are at their fiendish designs. The judges sent out by the Government, it appears, must be particularly included in the "*so forth;*" for they are "charged with attempting to embarrass the settlement of affairs by delaying the action of the President's amnesty, and thereby exasperating rather than conciliating the Mormons." But we hope that the Government of the United States will effectually frustrate their designs by some future measures, though we have not much cause for faith in any but ourselves and a few honourable exceptions. Surely the nation's humiliation is too recent for any administration to be so easily duped again upon a similar case. For the honour of the nation, now the conviction has come that it was nearly fooled into an awful crime, let us hope that some justice will be done and the nation saved from anything at once so criminal and so humiliating in the future.

THE KING AND THE PROPHET.

BY ELDER JOHN HYDE.

Actuated by some strange impulse, Judah's good king Jehoshaphat visited Samaria, chief city of Ahab, king of Israel,—a man upon whose character rests the dark notoriety of having sold himself to work iniquity. Strange, indeed, must have been the hallucination that led Jehoshaphat to forget that intimacy with the vile engenders contamination and involves danger!

When Canaan was allotted by Joshua, Ramoth-Gilead was given to Israel, but was then in the hand of Syria. In order to wrest it from the usurper's grasp, Jehoshaphat and Ahab resolved to unite their forces and go up against it in battle.

Jehoshaphat, however, remembered that, under the government of God, good men always regarded it as a duty and a privilege, before embarking in any movement involving important consequences, to seek, through the Prophet of God, new revelation for their direction. He therefore said to Ahab, "Enquire, I pray thee, at the word of the Lord to-day."

Ahab commanded the presence of *his* prophets—a numerous band of 400. To them he said, "Shall I go against Ramoth-Gilead to battle, or shall I forbear?" They all obsequiously replied, "Go up; for the Lord shall deliver it into the hand of the king."

Jehoshaphat, though darkened, felt dissatisfied with what he had heard, and therefore said to Ahab, "Is there not here a prophet of the Lord besides, that we might enquire of him?" And Ahab exclaimed, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. He denounces the priests I have appointed, the altars I have reared, and the prophets I maintain. He requires me to renounce all priesthood but that of Levi, and every altar but the one in the Temple at Jerusalem."

Did Jehoshaphat fearlessly defend the Prophet of God, who was thus assailed? No. But spirits of evil surrounded him; the spell of their power was upon him; and, in tones of smoothness, he only said, "Let not the king say so!"

A messenger was sent for Micaiah. Where was he to be found? In a cold, dark dungeon. No better place could be afforded for a Prophet of the Lord! He was shut out from men, but God did not forsake him. The messenger conveyed to him the king's mandate and said to him, "All the prophets predict triumph for the king. If you speak contrary to them—400 to one—you must be wrong. Besides, how necessary it will be for you to secure the favour and patronage of the king! Let your word be like theirs, and to the king utter that which is good." But Micaiah replied, "As Jehovah lives, what the Lord saith unto me that will I speak."

The monarchs, surrounded by the pomp and circumstance of royalty, sat each enthroned. Perchance they hoped to daunt the soul and influence the words of Micaiah.

Before the kings Jehoshaphat and Ahab the Prophet was brought, and Ahab demanded, "Shall we go up against Ramoth-Gilead to battle, or shall we forbear?"

Micaiah, in scathing irony, replied, "Go, and prosper; for the Lord shall deliver it into the hand of the king."

Micaiah had thus spoken as Ahab's prophets had done; but was the king satisfied? No. He knew that their fulsome predictions Micaiah could never verify as Divine. He therefore said to him, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Under the inspiration of God's own Spirit, the Prophet then said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, 'These have no master: let them return every man to his house in peace.'"

Writhing under these words, Ahab exclaimed, "Treason! Am not I their king, their shepherd, and their master? Did I not tell thee, Jehoshaphat, that he would prophesy no good concerning me, but evil?"

In tones that thrilled, the fearless and faithful Prophet replied, "You asked for truth. Hear, then, further, the word of

the Lord. In my dreary dungeon I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, 'Ahab lives but to sin. He shall fall! Who will persuade him to go up to Ramoth-Gilead, that he may meet his doom?' Beings so benevolent, who joy over each humble and repentant man, demur to volunteer upon so dread a mission. But a spirit, dark and malignant, stood up before that throne and said, 'I will go and persuade king Ahab. I will be in all his prophets a lying spirit; and by promises of success I will allure him to his fate.' And the Lord said, 'Thou shalt persuade him and prevail also. Go forth, and do so.' Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Ahab, on hearing these words, cried—"Take Micaiah back to his dungeon; feed him with bread and water, and afflict him till I return in triumph." Micaiah replied aloud, "Hearken, O ye people: If Ahab return in peace, the Lord hath not spoken by me!"

In spite of warnings so plain and definite, Ahab and Jehoshaphat went to the battle. To evade his predicted doom, Ahab disguised himself. The Syrian monarch commanded his ruling captains—"Fight neither with the small nor great, save only with the king of Israel."

During the battle they saw Jehoshaphat, and supposing him to be Ahab, they pursued him close. Destruction threatening him, he cried out; and his pursuers, discovering that he was not the king of Israel, allowed him to escape. This was to him a life-long lesson; for we read that he afterwards "served the Lord with all his heart." Ahab flattered himself that he should escape. An arrow from a Syrian bow pierced his body between the joints of his armour. "I am wounded," moaned he to his charioteer: take me from the conflict." They bore him to Samaria. But who shall describe his anguish as the memory of the insulted Prophet and his words of fire rose before him? There was no reprieve for him. His doom was sealed and resistless. His guilt was great, his cup of iniquity was full to the brim, and, with Jehovah's anger resting on him, he died.

How inspiring is the example of Micaiah, and how resplendent the halo of glory that must encircle his character for ever!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 163.)

(From the *New York Herald.*)

"San Diego, California, Dec. 10th, 1849.

"Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent or the size and grandeur of a single structure, have no equal on the face of the globe, and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has and probably ever will remain an enduring memento of a race of men inhabiting this continent long anterior to the time that Divine revelation or the Book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the Christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory

record as yet deciphered from the numerous hieroglyphics that everywhere abound is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this, as well as their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say, however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigation, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and, what is more wonderful still, far back and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but, tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries. Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you of the existence somewhere on the American Continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly-discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the Eastern Seas, inhabited by a numerous, happy, and highly intelligent people, and from whom the mysteries of writing by symbols and a knowledge of the arts and sciences had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the Eastern Seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoliations of succeeding races of barbarous men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people seems to be drawn aside, and an era in the world's history introduced, of which, though with all the accumulated learning of centuries, we know nothing. . . . By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half-breed, we reached the summit of an elevated table of land, extending to the south and west in trees and piles of stones innumerable, and in every form and position imaginable. For the most part, however, the blocks are from 10 to 14 inches square and from 15 inches to 5 feet in length, but many of them broken in numberless fragments, and lying in ridges from 3 to 15 feet high, and forming enclosures of every conceivable shape and size; but the greater part about 40 feet square, while some were 60, 80, and even 100 feet, with ridges of the same material crossing their centres, at right angles. Near the centre of the Plain is an immense mound or pyramid or loose stones, 200 feet square at its base, and 40 feet high, having an irregular crater or basin in its top 15 feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone 60 yards in circumference at their base on the inner side, with an average of 20 feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception; and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, 36 feet high, 30 feet in circumference at the surface, with an accumulation of stone about its base 8 feet high, that must have, at some greatly remote period, fallen from its top.

(To be continued.)

PASSING EVENTS.

GENERAL.—Formidable preparations for war continue to be made in France: there are 20 regiments of Artillery, besides the crack Artillery *corps* of the Imperial Guard: every regiment will be augmented by two batteries, each of six guns: at Marseilles the circulation of military stores and provisions for the army is greater than during any period of the Crimean war. The political excitement in Germany increases from day to day, and the Government find it impossible to prevent popular demonstrations against France, or rather against the Emperor. At the date of the last despatch from Greece, Turkish troops were assembling on the frontiers. At Venice contracts have been entered into for the construction of three new forts, which are to be completed in six weeks: 5,000 workmen, collected from all parts of the Venetian territory, are already occupied on these works. The last accounts from Turin, Piedmont, announce 50,000 volunteers from the well-to-do classes in Lombardy, the Legations, Tuscany, and Modena. Numerous arrests of Christians have taken place at Thessaly.

AMERICAN.—Late Mexican news state that Zuloaga abdicated in favour of Miramon on the 2nd Feb., when the latter was installed as President. There have been some disturbances and riots in the state of Magdalena. In Chili most of the provinces were under the rule of martial law, and the entire republic was very much excited: many prominent politicians adverse to the existing Government had been exiled: all the newspapers hostile to the Executive were silenced. There was a prospect of a general revolution in Peru. The war in Ecuador was continued. Two trifling skirmishes had taken place between the troops of General Rosas and the Peruvians, in which the latter seem to have lost ground. The revolution in Hayti is at an end: Geffrard entered Port-au-Prince in triumph on the 14th of January, and was proclaimed President of the Republic of Hayti, amid great rejoicings, illuminations, and the wildest joy of the people.

MEMORABILIA.

LARGEST ENGLISH RIVER.—The largest river in England is the Thames.

LAKE OF PITCH.—At Tar Point, Trinidad island, there is a lake of pitch, three miles in circumference, the chasms in which are in many parts unfathomable.

THE ZENITH AND THE NADIR.—That point in the heavens which is immediately over the head of an observer is termed the *zenith;* and that point which is directly opposite to the zenith, or exactly under the feet of the observer, is termed the *nadir.*

LEGISLATION OF DRACO.—The laws of Draco, in Athens, which were said to be written in blood, punished all crimes with death. They were, however, soon abolished; and Draco, who was forced to leave Athens, was suffocated in a theatre at Ægina, beneath a shower of cloaks and garments, and was buried in the theatre.

PARALLAX.—The *diurnal parallax* of any celestial body is the difference between its angular position, if seen from the centre of the earth, and its apparent position as seen from a point on the earth's surface. The *annual parallax* is the angular difference between the apparent positions of a heavenly body as seen from the earth in opposite points of its orbit.

OLYMPIADS.—The ancient Greeks reckoned time by Olympiads (or periods of four full years), so called from certain public games celebrated about the summer solstice, every fourth year, at Olympia, a town in Peloponnesus (now called the Morea). The conqueror in the chariot-race gave his name to the Olympiad. The series of Olympiads were reckoned from the time of the full moon immediately following the summer solstice, about the 1st of July, 776 B.C. This mode of quadrennial computation ceased at the 364th Olympiad, in the year 440 A.C.

THE GREAT FIRE OF LONDON.—The great fire of London, which immediately followed the abatement of the Plague, commenced on the 2nd of September, 1666, in the reign of Charles the Second, and lasted five days. The ruins of the fire covered 436 acres, consisting of 400 streets, containing 13,200 dwelling-houses, nearly 100 churches and chapels, a number of various public buildings, and other property; the total loss of which by the fire amounted to nearly £11,000,000.